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Considerations

ON THE

STATE OF PARTIES,

AND THE

MEANS OF EFFECTING

A

RECONCILIATION

BETWEEN THEM.

By THOMAS BIGGE.

Aliquid semper ad communem utilitatem afferendum.

Cicero.

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" I know that men run into errors from both extremes;
" from that of seeing too much, as well as that of seeing
" too little; and that the most subtle refiners are apt to miss
" the true point of political wisdom, which consists in dis-
" tinguishing justly between what is *absolutely best in specu-*
" *lation, and what is the best of things practicable in par-*
" *ticular conjunctures.*" BOLINGBROKE.

AT a time when the opinions of men are ſo much divided upon various points of political ſpeculation, and when, in conſequence of that difference of opinion, the part which they act is ſo oppoſite, it ſeems extraordinary that there ſhould exiſt a very general agreement reſpecting the dangers of the country, and the inſecurity of the conſtitution; but this, however extraordinary, is unqueſtionably the fact; wherever public affairs are made the ſubject of converſation, the ſame unvaried gloom prevails: We hear no triumphant aſſurances that the nation is unanimous, no hopes of a ſpeedy amendment of our affairs, no atteſtations of popular contentment. On the contrary, we perceive many perplexed with doubts and apprehenſions which they cannot conceal and yet are unwilling to confeſs, divided between intereſt and duty, conviction and ſhame; others again, once confident and ſanguine, brooding over recent miſcarriages in the ſullenneſs of diſappointment; ſome forming preſages of calamities; and many venting the deep, though not loud, murmurs of diſcontent. The origin of our preſent evils is much conteſted; the preciſe tendency of them is alſo a matter of violent diſpute; but whether it be probable that they will lead to an abſolute monarchy, or to a democratic republic, as the oppoſite parties rendered

violent by long conflict ſhall chance to prevail in power, this is certain, that in either caſe the preſent form of conſtitution will be violated, and from recent events it may be inferred, that if that form of conſtitution be worth preſerving, its preſervation can only be effected by the *ſpeedy* and *active* union of moderate men in lenient and conciliatory meaſures. To a wiſe, prompt, and vigorous co-operation of this ſort, upon conſtitutional grounds, and for conſtitutional purpoſes, the trueſt friends of their country turn their preſent regards, as the beſt, perhaps the only method left, of abating the dangerous animoſities of the high monarchical and popular parties, and of withdrawing the well-meaning on both ſides from thoſe extremes which a generous love of natural rights and a quick ſenſe of grievances on the one hand, and an excluſive affection for property and power on the other, may compel them to purſue. For when the circumſtances of our ſituation, internal and external; when our private diſſenſions and public calamities are impartially examined, there will appear ſufficient reaſon to believe that the Engliſh conſtitution cannot long exiſt preciſely the ſame in all reſpects as it exiſts at this period. If a timely and judicious reform in the repreſentation takes place, the preſumption is, that it will be invigorated and perpetuated: If abuſes ſhould be peacefully acquieſced in, it is natural to ſuppoſe that the unchecked and rapidly increaſing influence of corruption would ſoon produce the diſſolution of it: If the delay of reform ſhould occaſion a diſaſtrous

diſaſtrous ſtruggle, terminating at length in the annihilation of what is called the republican party, it is not leſs obvious that the conſequences of ſuch a defeat would be generally fatal to our deareſt rights, which would then be retrenched at pleaſure by the victorious faction to the immoderate aggrandiſement of the ariſtocracy or the crown. Laſtly, ſhould the conteſt end in favour of the popular party, it is not viſionary to conjecture, that a mighty body, inflamed by eloquence, exaſperated by wrongs, and rendered by oppoſition ſenſible of their own ſtrength, might tumultuouſly bear down the privileged orders of the ſtate, and eſtabliſh republican equality upon the ruins of our exiſting conſtitution. To theſe different terminations of our preſent form of polity, apprehended by men in different degrees, as their intereſts, fears, and prejudices determine them, there can be little ſatisfaction in looking, except from a motive to recommend ſome mode by which a conteſt ſo hazardous may be prevented, our grievances redreſſed, our animoſities allayed, and our conſtitution preſerved from the fury of heated factions, as well as from the danger of internal delay.

No one who reflects upon public affairs can be ignorant that three conſiderable parties are formed in the ſtate, of unequal ſtrength, and of different opinions. One determined, until all danger from republican doctrines ſhall be finally removed, to ſupport at all hazards, and with all its influence, the uſurped as well as conſtitutional privileges of the ariſtocracy and the

crown. Another is formed of men who, eager in the cauſe of natural rights, and wearied of renewing fruitleſs petitions to the legiſlature for a moderate reformation of abuſes, have at length pledged themſelves ſolemnly to purſue with unremitted zeal the eſtabliſhment of univerſal ſuffrage and annual parliaments, as eſſential and preliminary to every other reform. The third conſiſts of thoſe who wiſh to effect an immediate and temperate reform in the way of amicable compromiſe between the above parties, for the ſake of national tranquility, and for the extenſion and better ſecurity of our juſt rights, by thoſe regular means which our impaired conſtitution is ſtill ſaid to afford. From this bare enumeration it is evident that the laſt-mentioned deſcription of men differs much more from the firſt than from the ſecond; and therefore, in the rapid progreſs of abuſe, when the diſorder, grown deſperate, will not only juſtify but demand a more deſperate remedy, when ſtrong apprehenſions for the very exiſtence of liberty ſhall become nearly univerſal, it is not impoſſible that this party, deſpairing of the practicability of moderate plans in a highly agitated ſtate of the public mind, and preferring acquieſcence rather than oppoſition to the popular will, may in ſuch deplorable circumſtances be driven into a cloſer union with that which profeſſes the moſt extenſive ſyſtem of reform. As theſe parties already unite in many points, and may hereafter in a conceivable criſis unite in more; ſo the two firſt never can unite in the ſentiments which either of them

them maintain; one ſide being determined to reſiſt the invaſion of opinions which they term democratical, at the riſk of rendering our monarchy abſolute; the other no leſs intent upon aſſerting their natural rights, and repreſſing the encroachments of the privileged orders, although in conſequence of bitter oppoſition to their demands, the ſtruggle ſhould terminate in the eſtabliſhment of a pure republic. If this ſtatement be tolerably exact, it ſurely exhibits an object of infinite importance, and neceſſarily points to the moſt ſerious conſiderations—the fate of our conſtitution, and the happineſs of every individual living under it, are immediately involved; and when we reflect upon the influence of Great-Britain, it is not too much to add, that the freedom and welfare of Europe depend upon the event. Hoſtilities between the two oppoſite parties cannot poſſibly, in the preſent diſtracted ſtate of public opinion, and the calamitous ſituation of public affairs, lead to any concluſion which the friends to order and liberty united will not deeply deprecate: And it ſeems highly expedient that their bitter and encreaſing animoſities ſhould be ſuſpended by patriotic and conſtitutional means, by the reſpectable intervention of the middle ranks of men co-operating with the declared and active advocates of moderate reform. To urge this ſeaſonable interference, before the time be paſt, is the true object of the following pages; and the writer has only to regret that (conſcious as he is of the preſſing importance of the ſubject) he cannot do it juſtice, nor treat it with an ability

lity in any degree proportionate to his zeal. It is his intention to ſtate ſome particulars reſpecting each of the abovementioned parties, and to conſider the reſult in connexion with the preſent ſituation of our affairs.

Of the high monarchical party, the views and opinions may be collected from a variety of authentic ſources; from the reſolutions entered into, and the writings circulated by the late aſſociations; from the conduct thoſe aſſociations purſued, and from the meaſures they ſupported in others. Theſe meetings conſiſted of men diſtinguiſhed from their fellow-citizens chiefly by their ſtation, their wealth, or their dependency on the higher powers;—eſtimated with regard to their influence or property, they certainly compoſed a very reſpectable ſhare of the kingdom; but, upon a numerical compariſon, they bore a very ſmall proportion to that body of the people by whom no aſſociations were either formed or approved. Theſe meetings originated from a report propagated from high authority, and ſpread with infinite induſtry, that a ſavage plot had been detected upon the point of execution, formed to overthrow the monarchy, the peerage, and the church; to level all diſtinctions of property and birth; to deſtroy every ſubſiſting eſtabliſhment; and to introduce republican equality, with a long train of horrors in their room. The parliament was ſuddenly aſſembled, the militia embodied upon very ſuſpicious grounds, the tower ſecured by additional fortifications, barracks were erected near the great manufacturing towns, and troops

diſpatched

diſpatched by forced marches to places ſuppoſed to be moſt eminently infected with the ſpirit of revolt. Theſe meaſures naturally filled the kingdom with aſtoniſhment, and the more ſo when there appeared no object worthy of ſuch mighty preparations. Yet although no enemy, foreign or domeſtic, was diſcovered, the plan of defence was conſidered as ſtill incomplete; as if the whole civil and military powers of government were not to be depended upon in ſo perilous a criſis, as if the lower ranks without exception were ready to burſt forth into rebellion, miniſtry thought fit to raiſe private combinations of men of property to ſupport the exertions of the executive magiſtrate. In order that this pointed inſinuation of the weakneſs of the executive power, and the neceſſity of reinforcing it with freſh influence ſhould be made known with every poſſible effect, the imminent danger of the country was firſt proclaimed by an aſſemblage of the profeſſed friends and dependants of miniſtry, with a well-known placeman at their head. This was the original aſſociation, and the object was clearly, under pretext of a preſent alarm, to gain a general pledge from the higher ranks in ſupport of future meaſures, and to excite in the nation at large a diſpoſition to undertake a war againſt that people with whom the ſhadowy authors and abettors of domeſtic conſpiracies were ſuppoſed to be cloſely allied.

Whether any plot really exiſted, and whether the aſſociated Bodies believed in its exiſtence, are points with which the preſent argument has little concern. If a plot exiſted,

miniſtry

miniſtry ought to have proved its exiſtence, and puniſhed the authors of it in broad day-light, by the known laws of the country, for the ſake of public example: If the whole was a forgery, (and where is the demonſtration of its truth?) then are miniſtry to be reprobated as the true authors of the alarm itſelf, and of the conſequent war. As to the Aſſociators, if they did not believe in the reality of the plot, but ſupported the belief of it in others, it is manifeſt that they are men, who, profeſſing a regard to truth, at the ſame time deem fraud and impoſture neceſſary in the adminiſtration of a free government: If they did believe with ſincerity, (which we are willing to admit) then their ſubſequent declarations may be regarded as ſo much the more dangerous to the liberties of England, from being the effect not of warmth or deluſion, but of cool and deliberate conviction. It would, however, be unfair to impute to every individual concerned in theſe meetings all the ſentiments which were publiſhed by the authority of their committees, or an unreſerved approbation of the conduct which thoſe committees ſuggeſted, and for a while ſo eagerly purſued. Many worthy men were hurried into thoſe aſſociations by the ſtrong current of opinion, by the mandates of power, by a dread of public danger, which a little reflection proved to them was falſe; or by a dread of private calumny, which no experience has proved not to have been founded in truth;—many refuſed to ſign any other than the temperate declaration, drawn up at Merchant Taylors' Hall;

Hall; many having ſigned others, never afterwards frequented thoſe extraordinary meetings; while ſome, with a ſpirit worthy of more general imitation, publicly ſeceded from them as ſoon as they diſcovered their proceedings to be inconſiſtent with the liberal ſpirit of Engliſh gentlemen, deſtructive of all private confidence and public harmony, and hoſtile to the conſtitution they pretended to preſerve. *But even after theſe exceptions, the numbers and influence of thoſe who remained inflexibly attached to the ſupport of High Monarchical and Ariſtocratic doctrines are ſufficient, connected as they are with miniſterial power, and ſupported by the immenſe patronage of the crown, to excite in us a well-grounded apprehenſion for the ſecurity of thoſe rights which we ſtill enjoy under our decayed conſtitution.

Theſe aſſociated Bodies, conſcious, we will ſuppoſe, of real danger themſelves, found it expedient to raiſe an alarm in others; and to prove the ſincerity of their own fears, they appealed to thoſe meaſures of miniſtry, the neceſſity of which had never been ſubſtantiated by evidence, (though capable of the cleareſt proof if real) and which, in fact, could only be juſtified by proofs the moſt cogent. Miniſtry, in return, appealed to the fears of theſe Alarmiſts as a juſtification of their own meaſures, and made the alarm they themſelves had created a ground for ſubſequent proceedings; thus, by a colluſion of parties, or an impoſition of one upon the other, the public mind was kept in a ſtate of anxious ſuſpenſe, and effectual

ſteps were taken to profit by the credulity of the moment, in order to ſtrengthen the hand of the executive power. During this memorable perturbation of the kingdom, all who durſt avow themſelves the friends of popular rights experienced the moſt unkind and ungenerous treatment. Their enemies, entrenched behind miniſterial and judicial power, continually haraſſed them with vexatious attacks, and betrayed too frequently a barbarous and unmanly triumph. Unmerited odium was ſtudiouſly attached to their character, dark ſurmiſes were circulated reſpecting them, and their conduct was imputed to the worſt of motives; becauſe they refuſed to abandon their fixed principles to the capricious humours of the oppoſite party, they were reviled as the promoters of diſcontent, and the inſtigators of rebellion; and their principles were anathematized as dangerous Theories, hoſtile to the rights of the reigning Family, although by the operation of thoſe very principles that bigotted tyrant, James, had been expelled from the kingdom, and the preſent Family ſeated upon the throne. While in ſuch meetings every mind brooded with a diſtempered ſenſibility over the horrors of revolution, and every tongue was loud in declaiming againſt impracticable Speculations, the Sovereignty of the people, Anarchy, Atheiſm, and the Rights of Man, was it to be wondered if, by a natural aſſociation of ideas in minds thus diſeaſed, the very name of Liberty ſhould be heard with horror, and conſidered as the watchword of inſurrection? Accordingly, in their miſguided

zeal

zeal to extinguiſh the flames of licentiouſneſs, which their ſickly imaginations continually preſented to them, they had well-nigh ſwept from thoſe altars, which had been erected by the labour of ages, and cemented with the beſt blood of our anceſtors, the Veſtal fires of the Britiſh Conſtitution. For admitting that our frame of government might have been endangered by the circulation of opinions deſcribed under the looſe and general denomination of *ſeditious*, what candid man will deny that freedom itſelf, the ſoul and ſpirit of that government, was brought into imminent hazard, when the whole kingdom was converted, as it were, into a Spaniſh Inquiſition, and when the power of accuſation, placed by the conſtitution in the attorney-general, or grand juries of the kingdom, was boiſterouſly uſurped by a ſet of men who enjoyed no ſpecific delegation or public truſt? The celebrated proteſt publicly entered into againſt theſe proceedings, by Mr Erſkine and the other friends to the Liberty of the Preſs, deſerves to be long and gratefully remembered. They aſſembled "to object to the *po-*
"*pular* proſecution of *public* offences, which the
"crown, if they exiſt, is bound in duty to pro-
"ſecute by the attorney-general, where no in-
"dividual can count upon a perſonal injury,
"and where the perſonal intereſt of the ſubject
"is only as a member of that public which is
"committed to the care of the executive au-
"thority of the country." And they aſk, in ſolemn terms, and with a patriotic ſolicitude for the liberty of the ſubject, "When, without

" any ſtate neceſſity, or requiſition from the
" crown or parliament of the kingdom, bodies
" of men voluntarily intrude themſelves into a
" ſort of partnerſhip of authority with the exe-
" cutive power, and when, from the univerſal
" and admitted intereſt of the whole nation
" in the objects or pretexts of ſuch aſſociations,
" the people, if they continue to ſpread as they
" have done, may be ſaid to be in a manner
" repreſented by them; *where is the accuſed to*
" *find juſtice amongſt his peers, when arraigned*
" *by ſuch combinations?* Where is the boaſted
" trial by the country, if the country is thus to
" become informer and accuſer? Where is the
" cautious diſtruſt of accuſation, if the grand
" jury themſelves, or ſome of them, may have
" informed againſt the object of it, brought in
" the very bill which they are to find, and ſub-
" ſcribed for the proſecution of it? Where, in
" the end, is the mild, complacent, relenting
" countenance of the jury for trial, that laſt
" conſolation which the humanity of England
" never denied, even to men taken in arms
" againſt her laws, if the pannels are to come
" reeking from veſtry rooms, where they have
" been liſtening to harangues concerning the
" abſolute neceſſity of extinguiſhing the very
" crimes and the criminals which they are
" to decide upon in judgment, and to condemn
" by their verdict? But if theſe proceedings
" muſt thus evidently taint the adminiſtration
" of juſtice even in the ſuperior courts, where
" the judges, from their independence, their
" ſuperior learning, and their further remo-

" val

" val from common life, may be argued to " be likely to aſſiſt juries in the due diſcharge " of their office, what muſt be the conduct of " the courts of quarter ſeſſions, where juriſdic- " tions over theſe offences are co-ordinate,— " where the judges are the very gentlemen who " lead theſe aſſociations in every county and city " in the kingdom, and where juries are either " their tenants and dependants, or their neigh- " bours in the country juſtly looking up to " them, with confidence and affection, as their " friends and protectors in the direction of their " affairs?—*Is this a trial by an Engliſh court and* " *jury?* It would be infinitely more manly, and " leſs injurious to the accuſed, to condemn him " at once without a hearing, than to mock him " with the empty forms of the Britiſh conſtitu- " tion, when the ſubſtance and effect of it are " deſtroyed. By theſe obſervations we mean " no diſreſpect to the magiſtrates of our coun- " try; but the beſt men may inadvertently place " themſelves in ſituations abſolutely incompati- " ble with their duties."

This memorable declaration, a glorious monument of the moderation, the talents, and the patriotiſm of its author, was made public on the 19th January, 1793.—Much effect could not be expected from it at the moment of its appearance, but even then it ſeemed to animate the timid and dejected friends of public freedom, and to raiſe a bluſh in all of the oppoſite party who were not deſtitute of ſhame; it was rather calculated to produce conviction when the enthuſiaſm of the moment ſhould ſubſide,

and

and when its manly warnings ſhould be confirmed by melancholy facts: Theſe daily occurred: The large ſubſcriptions entered into by thoſe who now formed the Club government of the kingdom, were in many inſtances appropriated to the reward of ſpies and informers, either acting under the direction of the committees, or communicating to them *anonymous* intelligence. In other inſtances the expences of proſecution were defrayed from the ſame funds; where the proofs ſecretly communicated did not amount to conviction, the unfortunate perſons, the objects of diſguiſed ſlander, were ſeldom permitted to eſcape unpuniſhed; if in trade, they were marked out as perſons of ſuſpected loyalty, and therefore unworthy of encouragement. Where the betrayers of private confidence or ſocial freedom denounced their victims upon ſtronger evidence, great bail was generally demanded, and ſevere ſentences inflicted upon their conviction. If the accuſed perſon was found perfectly innocent of the charge laid againſt him, no reparation could be expected by the injured defendant; whereever it appeared that the accuſation was malicious and defamatory, the miſerable ſufferer was unable to puniſh the aggreſſors by proſecuting them in return; becauſe, however he might be injured by the malignity of the ſecret informer, no action could lie againſt the public proſecutor in that caſe for damages. In reviewing the trials that have taken place throughout the kingdom, chiefly at the inſtigation of theſe Tory Clubs, the miſerable effects of this uncon-

unconſtitutional ſyſtem of jealouſy, influence, and arbitrary coercion, were moreover proved by the different degrees of puniſhment which were inflicted in different places upon perſons in circumſtances preciſely ſimilar. No one uniform principle prevailed: In conſequence of which, perſons on whom no ſeditious intention could be proved, provoked perhaps by the watchful agents of power, or ſurprized in the unguarded moments of intoxication, were ſometimes conſigned to puniſhments equal in degree with thoſe which in other places had been inflicted upon more notorious offenders. Of ſuch a nature were the meaſures eagerly purſued by the combined Alarmiſts in the heat of their zeal, to prevent the people from reading any political publication which pointed out abuſes in Government, or which taught them to believe that their Conſtitution would be ſecured, and their happineſs promoted by a Parliamentary Reform.

If theſe Tory combinations were objects of conſiderable alarm, from the illegal and unconſtitutional means they employed in ſuppreſſing whatever was publiſhed by the oppoſite party, the danger was encreaſed when the nature and tendency of their own papers came to be conſidered. Writings more hoſtile to morals and religion, more inſulting to mankind, more libellous upon the Engliſh Government, never appeared. The exploded *High Church and King* doctrines were now revived in full vigour, and eagerly ſubſcribed by men who wiſhed to paſs amongſt their fellow-citizens as genuine

nuine Whigs. Some of these men presumed upon their former characters to give popularity to their present doctrines; this had a considerable effect; and the old defenders of revolution principles cordially uniting with the Tory party, poured forth from every press elaborate defences of Monarchical rights, and rancorous invectives against the supporters of freedom. The horrible excesses committed in France formed the constant theme of their puerile declamations; these they uniformly, with equal falsehood and absurdity, imputed to the Principles of liberty. At length, the execution of the unfortunate Lewis, who fell a sacrifice to the villainy of bad ministers, and whose fate foreign Courts, predetermined upon a war with France, for obvious reasons took no pains to avert, however they might affect to deplore it, proved an event highly serviceable to the designs of the Tory party; and they impatiently seized the favourable opportunity of inflaming a loyal people to a pitch of unparalleled frenzy. The public was now told, that every consideration of policy, and every dictate of religion, required an instantaneous display of Vengeance from Great-Britain; it was represented as inconsistent with our duty to God, to the King, to Ourselves, and to Mankind at large, to suffer the perpetrators of this foul deed to live;—but those who had voted the death of the unfortunate Prince were supported by the great body of the people; thus a war of vengeance necessarily led to a war of Extermination, and for this execrable alternative every art was used

uſed to prepare the popular mind. The reader is referred for proofs of theſe uncharitable ſentiments to the Appendix — without ſtrong proofs ſuch a charge ought not to be credited. In ſhort, the moſt deſpotic principles of the moſt deſpotic Princes of Europe became the creed of the party. The Duke of Brunſwick's retreat was piteouſly bewailed, and his manifeſto repreſented as well-intentioned and juſt; although every reaſonable man muſt concur with Mr Sheridan, when he aſſerted on the 15th December, 1792, "it was that hateful "outrage on the rights and feelings of human "nature, that wretched tiſſue of pride, folly, "and inhumanity; it was the Duke of Brunſ-"wick's manifeſto that firſt ſteeled the heart "and maddened the brain of all France; which "provoked thoſe it had devoted to practiſe all "the cruelties it had impotently threatened to "inflict; which ſharpened the daggers of the "aſſaſſins of the 2d of September, and whetted "the axe ſuſpended over the unfortunate Mo-"narch."—The ſingular publications circulated at this period, after magnifying the horrors of what they call Anarchy and Republicaniſm, depicted in glowing colours the comparative mildneſs and ſtability of abſolute Governments, wherein one perſon reigning by divine authority, or indefeaſible hereditary right, can inſtantly, by a judicious exertion of military force, overawe ſeditious complainants, and preſerve the peace of civil ſociety, without recurring to the dangerous expedient of granting redreſs: They urged arbitrary Monarchs to be watchful of their

own rights, the better to ſecure the bleſſings of arbitrary Government to their happy ſubjects; they bade them beware of ſuffering Reformers to exiſt in their reſpective States, and exhorted them to coerce with ſalutary rigour every effort of Liberty as the future parent of Anarchy and Atheiſm; they abjured for ever the uncourtly doctrine of the natural rights of mankind, and, coupling Democracy and Ruin as cauſe and effect, they ſcrupled not to propheſy the certain downfal of the American States. The pre eminent degree of freedom and happineſs enjoyed by the wiſe and generous republicans of the new world, while it falſified the arguments, excited the malignity even of ſome who had rejoiced in the final eſtabliſhment of their independence; the actual ſtate of America had been frequently appealed to by the admirers of republican doctrines; it became neceſſary therefore for the advocates of High Monarchical principles to diminiſh the force of this powerful example, by underrating the happineſs of that people, miſrepreſenting the merits of their Government, and confidently preſaging its deſtruction. Theſe ſame authors maintain that all Government exiſts *for*, not *from*, the people; and are careful to refuſe the people any rights in their collective capacity, particularly that ſupreme right by which, according to the opinion of Locke and others, they are juſtified, when they feel themſelves violently aggrieved, in reſiſting tyrannical exertions of power, and in altering the frame of their Government; but although they withhold from the

people

people of every country a right to interfere in their own concerns, they applaud the interference of princes in the concerns of a foreign people, and of courſe, by the natural conſequences of their argument, juſtify native princes in any change which they may chuſe to make, upon grounds of State neceſſity, &c. in the Government of their own ſubjects, over whom they poſſeſs a ſort of natural authority.

In theſe publications, the people were often reminded that the Engliſh Conſtitution was the beſt and moſt free in the world; and while they were ſtrictly forbidden to pry into its defects, they were confidently aſſured that all attempts to improve it muſt end in its ruin. They were told that Republics were neceſſarily ſeats of civil confuſion, but were not permitted to enquire into the facts. They were informed, that the poor had more reaſons of contentment than the rich; but were not permitted to read any thing which queſtioned this ſtatement. The whole body of the Diſſenters were in other works deſcribed as diſloyal, ſeditious, and peſtilential, infected to a man with democratic opinions, and implacable enemies to ſubſiſting eſtabliſhments; to them were aſcribed moſt of our great national evils, particularly the American war. Theſe calumnious imputations upon ſo reſpectable a body of citizens (refuted by the reading and the obſervation of every unprejudiced man) were capable of producing the moſt diſaſtrous effects; and the marked lenity with which the leaders of the Church and King mobs at Birmingham and other places had been treat-

ed, juſtly alarmed them for their future ſafety, while theſe writings, openly reviling them as a proſcribed and impious race, were circulated not only with impunity, but for ſome time with the expreſs ſanction of the Government Clubs. What paſſions the authors of theſe performances deſigned to raiſe in the people by ſuch aſſertions, they alone can inform us; the ſeditious tendency of ſuch malignant falſehoods, when connected with the hiſtory of certain loyal inſurrections, is immediately ſeen.

Theſe and other inflammatory doctrines were ſtrongly enforced in numerous works, diſtributed or recommended by many of the aſſociated Bodies. But by no author, employed in this diſgraceful ſervice, were ſimilar doctrines ſupported with greater extravagance of fancy, or want of candour, than by the juſtly celebrated Agriculturiſt, Mr Arthur Young, in his Tract entitled "*The Example of France a warning to Great-Britain*," a Tract which deſerves the reader's notice, not only from the ſingularity of its contents, ſo ſtrikingly at variance with the author's other productions, but alſo becauſe the very able and ſpirited pamphlet lately publiſhed in anſwer to it, under the name of "*Peace and Reform againſt War and Corruption*," will amply repay him for the diſguſt excited by the peruſal of the former. After the moſt virulent invectives againſt the friends of temperate Reform, whom he terms Jacobins diſguiſed for the eaſier perpetration of their horrid ſchemes, he declares his utter averſion "to milk-and-water declarations of loyalty," and aſſerts that the conduct of the

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Court party ought to be "in *extremes*," becauſe there is "*no medium* in moments like theſe." After avowing, in one part of his book, that, "if there is any one principle more predominant than another in his politics, it is the principle of *change*;" and aſſigning this as a curious reaſon "for not having changed his principles," he in another part calls upon the Aſſociated Fraternities "to reſiſt *every* idea of Reform upon principles of giving more power to the *people*," and with a caution doubtleſs well applied, exhorts them to oppoſe "*all change* in that Conſtitution which gives *them* the means of wealth, and protects *them* in the enjoyment."—Tired of pronouncing eulogiums upon the Engliſh Government, he libels at length the Houſe of Commons as "corrupt and bribed," and is not aſhamed to aſk, "if the *nature* of ſuch an aſſembly demands to be *corrupted* in order to *purſue the public good*, who but a viſionary can wiſh to remove corruption?" "*Extravagant Courts, ſelfiſh Miniſters, and corrupt Majorities*," are in his mind "intimately interwoven with our practical freedom;" and he adds, that the Houſe of Commons, "which ought NEVER to be conſidered as the repreſentative of the people, have produced the happineſs of this country by NOT ſpeaking the will of the people."—After indulging in theſe contradictions and abſurdities with much confidence and ſelf-applauſe, he at length commences the moſt violent attack upon public liberty that has been made ſince the period of the Revolution. Engliſhmen well know, and we truſt will always maintain, that the

the *Right of petitioning* for a redreſs of grievances, or for any alterations in Church or State, is amongſt the moſt ancient and invaluable of their privileges, and particularly ſecured by a ſtatute of William and Mary, which "declares the ſubject's right to petition, and that all commitments and proſecutions for petitioning are illegal." This venerable bulwark of the Britiſh Conſtitution, this ſacred proviſion for the liberties of the people, which it were high treaſon on any plea of ſtate neceſſity to diminiſh, or abrogate, or ſuſpend, our author boldly and unbluſhingly propoſes to remove; he propoſes that the people themſelves ſhould *petition* for its removal, little doubting, if the people of Great-Britain could convert this right into an inſtrument of its own deſtruction, that the moſt eſſential advantages might be taken of ſuch a ſurrender by the executive power, in times ſo adverſe to the pretenſions of Princes. "It appears to me (ſays he that there would be a *ſingular propriety* in the *Aſſociations* which are at preſent ſpreading through the kingdom petitioning Parliament to paſs an act to declare all clubs, aſſociations, ſocieties, and meetings of men, that aſſemble for the purpoſe of obtaining changes in the Conſtitution, *illegal*." Having deprived the people of this grand fundamental right, he applies himſelf to diſcover ſuch meaſures as might for ever prevent them from regaining it; and, ſuſpecting the temper of the preſent militia as too conſtitutional, diſtruſting even the ſupport of a regular ſtanding army in ſuch a caſe, and forgetting the uſe that might be made of *foreign* aux-

auxiliaries, he loudly exclaims, " the innovation WE want, and ought to call for with one voice, is a MILITIA RANK AND FILE OF PROPERTY ! "

What are the wants of this gentleman, and the party of which he is the organ, Engliſhmen will do well to examine, before they abandon the beſt fruits of the Glorious Revolution, and admit into their balanced Government the hideous innovation of a Military Ariſtocracy; a monſter, whoſe waſteful ravages would ſoon prove equally fatal to the People and the Crown.

Of ſuch materials is the work of Mr A. Young compoſed; nor would any notice have been here taken of a Pamphlet ſo unworthy of ſerious refutation, but that from the ſtrong recommendations iſſued in its favor from the Crown and Anchor, and other aſſociated Bodies, it may be conſidered as the orthodox Creed of the preſent Court Politicians—the authentic Manifeſto of the Monarchical Party.

Beſides the treaſonable and ſeditious doctrines enumerated above, of which one ſhould have thought that nothing but the exceſs of alarm could have prevented Engliſhmen from perceiving the true drift, there was one circulated of a more novel and extraordinary nature; this was the notion reſpecting an *Equalization of Property*. It was held by the Crown and Anchor Aſſociation, and other affiliated Societies, that this was a general principle of the French Legiſlature, and of all who were ſuppoſed to wiſh for a peace with France. Nothing was ever more remote from truth than this aſſertion. It was well

well known that there existed a decree in France making it death to propose even an Agrarian Law; and it was universally allowed, that any attempt to equalize property would be absurd, wicked, and impracticable in any country, or under any form of Government. Whence then arose this chimerical idea? From the necessity of producing such a degree of terror in persons of the landed and monied interests as should incline them to pursue, without examination, *all* the measures of Ministry respecting France, and to adopt *all* the doctrines promulgated by the Tory combinations. To this source may be traced that most impudent as well as most dangerous of all falsehoods, the report of an Equalization of Property. Yet this doctrine, which was solely founded in the imposture of those who pretended to support Government, was gravely combated, and with much laboured ingenuity, as a popular and prevailing opinion by several eminent opposers of Peace and Reform! Many men of great good sense and integrity were deceived into a belief of it, by the arts of the Ministerial Committees, assisted by their own prejudices; and from their writings against it, the lower ranks of the country were first awakened to the consideration of the doctrine. This savage outcry against a phantom of their own raising had other effects besides exciting a political terror; it tended to bring even the terms *Equality* and *Equal Rights* into disgrace, and thus misrepresentation and calumny were artfully used to force the people to renounce what their ancestors had established with their blood.

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This excluſive regard for the preſervation of property againſt the ſuppoſed deſigns of perſons no otherwiſe known than by the general deſcription of Levellers and Republicans, may be conſidered as no obſcure intimation of the future conduct of the High Monarchical Party, who being now completely terrified by the reports which prevailed, anxiouſly ſought to encreaſe that Power by which they imagined they ſhould be protected in the undiſturbed enjoyment of their poſſeſſions. For if theſe Aſſociators are ſincere in the apprehenſions they expreſſed; if they think the dangers of Republicaniſm ſo imminent, and the introduction of it big with ſuch calamity to themſelves and to their country, it is not unreaſonable to infer that their oppoſition to popular rights will increaſe in proportion to the encreaſing ſtrength of the popular party; that they will, on the one hand, ſeek to diminiſh the privileges of the people, as the means of giving ſucceſs to popular pretenſions; on the other, to enlarge the prerogatives or influence of the Crown, as the means of ſuppreſſing the *ſpirit* of *Reform*; and finally, that in caſe of any popular eruption (which Providence avert!) they will much rather chuſe to render the Monarchy abſolute, than concede in moderation to the juſt demands of the aggrieved party. Can we entertain a reaſonable doubt of this, when we ſee an attempt revived by the favourite Authors in theſe Government Clubs, to place the Rights of the Engliſh Monarchy upon other grounds than the *free conſent of a free people?*

Why do they endeavour with ſo much zeal to introduce, under the diſguiſe of eloquence and ſophiſtry, the pernicious doctrines of Kingly Rights exploded at the æra of the Revolution, unleſs their plan is proſpective; and that having relaid the old foundation, they mean, *in caſe of exigency*, to re-eſtabliſh that ſuperſtructure of Tyranny and Superſtition demoliſhed by our glorious anceſtors? Hear the oracles of their party: "The doctrine that the Sovereign-"ty, whether exerciſed by one or many, did "not only originate *from* the people, but that "*in* the people the ſame Sovereignty conſtantly "and unalienably reſides, tends, in my opinion, "to the utter ſubverſion not only of all Go-"vernment in all modes, and to all ſtable ſecu-"rities to rational freedom, but to all the rules "and principles of morality itſelf."—*Burke's Appeal*, p. 56, 57. In another work, the ſame great Author ridicules Dr Price for "telling "the Revolution Society that his Majeſty is "almoſt the only lawful King in the world, "becauſe the only one who owes his Crown to "the *choice of his people*. This doctrine is either "nonſenſe as applied to the Prince now on "the Throne, and therefore neither true nor "falſe; or it affirms a moſt *unfounded*, *danger-*"*ous*, *illegal*, and *unconſtitutional* doctrine."—*Reflections*, p. 16, 17.

Engliſhmen need not to be here informed, that their own immortal Patriot and Philoſopher, LOCKE, an eye-witneſs of that Revolution, the principles of which Mr Burke has attempted with all the wonderful powers of his ingenuity

ingenuity to pervert, holds a language diametrically oppoſite to that juſt quoted: This venerable Whig expreſsly aſſerts, that King William's title was only valid inaſmuch as it was founded in the *conſent* of the people; "which "being the *only one* of all *lawful* Governments, "he has much more fully and clearly than "any Prince in Chriſtendom." Yet with this authority, and that of many other writers, ſpectators of that great event, directly in oppoſition to his ideas of paſſive obedience, Mr Burke ſcruples not to declare, that "thoſe who con- "demn him and his book, of courſe condemn "*all* the principles of the *ancient Conſtitutional* "*Whigs* of this country." Many other paſſages might be here cited from the works of our modern Filmer, to ſhew in what utter contempt he holds that great fundamental doctrine in our Conſtitution, which derives all power *from* the people. The Tory doctrine, that the Monarch reigns by a right independent of the conſent of his people, thus reſcued from oblivion after the interval of 100 years, was upon the late alarm eagerly adopted, inculcated, and maintained by *near three thouſand* affiliated Societies, as the Grand Specific againſt the dreaded infection of Republican opinions. Amongſt the numerous papers induſtriouſly circulated by theſe Tory Meetings, to impreſs this truth upon the common people, one boldly avows, in broad expreſſions, the Divine Right of Kings. "Have "you not read the Bible? Do you not know "that it is there written, that *the King is the* "*Lord's Anointed?* But did you ever hear of

" his having anointed a republic?" Several hundreds of this libellous and treaſonable hand-bill, ſtamped with the imprimatur of Mr Reeves, were circulated by authority in every town in Great-Britain. Dr Horſley, Biſhop of St David's, preaching before the Lords, uſes the following language, which ſo far from being diſavowed by the auditory to which it was addreſſed, received their unanimous ſanction on the motion of the Archbiſhop of Canterbury:— " God, to his own ſecret purpoſe, *directs* the " worſt actions of *Tyrants* no leſs than of the " beſt and moſt godly princes. Man's abuſe, " *therefore*, of his *delegated* authority, is to be " borne by *reſignation*, like any other of God's " judgments. The oppoſition of the individual " to the Sovereign Power is an oppoſition to " God's providential arrangements. In Go- " vernments which are the worſt adminiſtered, " the Sovereign for *the moſt part* is a terror not " to good works but to the evil; and, upon the " whole, far more beneficial than detrimental " to the ſubject. But this general good of Go- " vernment cannot be ſecured upon any other " terms than the *ſubmiſſion of the individual* to " what may be called its *extraordinary evils*. " St Paul repreſents the earthly Sovereign as " the vicegerent of God, *accountable for miſcon-* " *duct to his heavenly Maſter*, but entitled to " *obedience from the ſubject*." Here we ſee Scripture perverted into an inſtrument of attack upon the Conſtitution, and by one of thoſe who profeſs to bewail the declining attachment of the people to the Crown, and who labour,

bour, according to their own account, to make the principles of Monarchy generally popular, to ſecure our liberties upon their juſt baſis, and to diſplay the true ſpirit of the glorious Revolution! Will it be ſaid, that the propagators of theſe regenerated dogmas do not ſeriouſly believe in them? This ſort of excuſe only aggravates their conduct, becauſe it is a confeſſion that they are employed in diſſeminating what they know to be falſe: But whether they believe or not in theſe pernicious abſurdities, it is evident with what unceaſing pains they inculcate them upon others; and what would be the conſequence of their ſucceſs? Unqueſtionably the ſecurity of the Engliſh Monarchy, which now reſts upon the affection of Engliſhmen, would be diminiſhed, if placed upon the narrow mouldering pedeſtal of antiquated Right, rather than upon the ſound and broad foundation of Popular Conſent: Standing, as it does, upon this ground, it has an intereſt in preſerving the baſis by which it is ſupported; but, reſting upon any principle independent of the people, whether of Divine Authority, or Hereditary Indefeaſible Right, it clearly acquires an intereſt totally diſtinct from the people, and a privilege of extending its own prerogatives at pleaſure, being as the Biſhop aſſerts, "*accountable for miſconduct only to its heavenly Maſter*," and in no wiſe reſponſible to the people for the exerciſe or extenſion of power, to which reſiſtance is forbidden, and ſubmiſſion, it ſeems, enjoined on Scriptural authority. Good God! are theſe the doctrines

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into which we are to be repelled by our abhorrence of Jacobine Syſtems, or the Theories of Mr Paine? Is this the Idol which in the end of the 18th century is to be enſhrined in the Sanctuary of the Britiſh Conſtitution? Are theſe the Altars to which they lead us? Is this the prepared Sacrifice, the unhallowed flames of which are to be lighted up with the Records of our Freedom? When, under pretext of oppoſing ſalutary reforms, ſuch palpable innovations are attempted, it behoves Engliſhmen to conſider their conſtitutional ſecurities, and to reflect upon the Rights which gave riſe to them, and the circumſtances under which they were obtained The times call urgently for this careful retroſpect. For when ſuch dogmas as have been glanced at above are embelliſhed with the argument and eloquence of the greateſt writers, diſperſed by the members of near three thouſand Aſſociations, propagated with unwearied art and induſtry, the authors of them loaded with miniſterial favours, thoſe who do not believe in them reviled as Republicans, the more violent oppoſers of them coerced with penal ſeverities; what unprejudiced man will maintain, that the Conſtitution is in no danger from the unreſiſted progreſs of the High Monarchical Party? The foregoing premiſes juſtify us in concluding that the danger is conſiderable, particularly when we call to mind that moſt extraordinary act, the *Convention Bill*, lately publiſhed in Ireland; reviewing carefully the declarations, doctrines, and conduct of this junto, we are authoriſed in aſſerting, that, however upright

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their private intentions may be, their public proceedings as a party are not conſtitutional; that, in a panic for one Branch of the Conſtitution, they have renounced all regard for the other; that, in their abhorrence of innovation, they have abandoned their ancient jealouſy of the executive power, and the neceſſary ſupport of popular rights; that, in conſequence of a groundleſs alarm for their own ſafety, (which, if real, would not excuſe thier conduct) they *are* employed as a matter of precaution in fortifying that influence which is the notorious cauſe of popular diſcontent; and, finally, that in a more advanced ſtage of the diſpute, which every good man will deprecate, they *will* readily inveſt the executive magiſtrate with uncontrouled power, rather than ſuffer their hated adverſaries to accompliſh a Reformation upon the broad plan avowed by one who has now the honour to be a Cabinet Miniſter, and Maſter-General of the Ordnance.

WHILE the Tory party forſook the middle grounds for theſe unconſtitutional exceſſes, the more zealous Theoriſts in the cauſe of Reformation were in conſequence repelled into the oppoſite extreme. If the dread of Anarchy diminiſhed the terrors of abſolute Monarchy to the one, an apprehenſion for their remaining Rights, when ſuch High Church and King doctrines were avowed, raiſed a new ſpirit of reſiſtance in the other. Moderation was derided on both ſides, and buſied chiefly with watching the motions of their antagoniſts, each ſeems to have almoſt forgotten how large an intermediate

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ſpace was filled by their fellow-citizens who embraced more temperate opinions. Reviled as Jacobines, Incendiaries, Aſſaſſins, and publicly charged with a deſign to execute the moſt horrid plots againſt their country, the advocates of Univerſal Suffrage were not likely to ſupplicate the party that calumniated them, nor to intermit their endeavours to procure the object of their purſuit. Divided and weakened they might have been by lenient and conciliatory meaſures originating from the higher Powers; but it is evident to the moſt ſuperficial obſerver, that they have recently gained both numbers and confidence from the nature of this ill-judged and ill-conducted oppoſition. Their arguments were ſtrengthened, their antipathies became more implacable, their demands grew more peremptory, and their zeal was encreaſed to the utmoſt, not only by a daily acceſſion of converts, but by this circumſtance, that while the abuſe thrown upon them, and the ſeverity of their ſufferings, made ſeveral perſons who diſapproved in part of their doctrines regard them as injured citizens, it was utterly impoſſible for any unprejudiced man to undertake a *bona fide* rational defence of the oppoſite party. Before the avowal of exploded Dogmas became the ſignal of perſecution for opinions, and before the ſpirit of Filmer, of Laud, and of Jefferies, revived in oppoſition to Liberty, had rouſed a ten-fold ſpirit amidſt theſe men in its favour, it was reaſonable to ſuppoſe that by prudent management and accommodation the number of theoretical Reformers might have been

been diminiſhed; by prudent compromiſe and conceſſion, it is to be hoped that their demands might yet in great part be ſatisfied, and their party prevented from encreaſing its ranks. The Duke of Richmond is certainly a high authority; and when it is conſidered that during the riots, on the 2d June, 1780, while a lawleſs mob were burning the metropolis, breaking open the *King's caſtles*, beſieging the doors of Parliament, and maltreating many of its members, this unſhaken advocate in the cauſe of Reform, regardleſs of times, and ſeaſons, and circumſtances, brought in his bill for annual parliaments and univerſal ſuffrage, as the beſt means of quieting the raging tempeſt of popular inſurrection; when this is remembered, ſurely all redreſs ſhould not be denied to the more conſiſtent Theoriſts of the preſent day, who are content to purſue their object at a moment of domeſtic tranquility, and when this ſame Duke of Richmond prevents the poſſibility of riot by the erection of Barracks throughout the kingdom, and by the additional fortifications of the Tower; much leſs ought abuſe to be laviſhed upon thoſe who, marking the rapid progreſs of that party from the time in which the noble Duke was their oracle, wiſh, earneſtly wiſh, by moderation, by friendſhip, by conciliatory propoſitions, to induce them to co-operate upon principles leſs obnoxious to the ruling powers, and better ſuited to the preſent circumſtances of the State.

From a compariſon of the petitions preſented at the cloſe of the American war, praying for a

Reform in the Repreſentation, with thoſe which were preſented on a late occaſion, it appears, that while a bolder and more deciſive tone was aſſumed by ſome Bodies, who formerly had declared they would be content with moderate conceſſions, the moſt extenſive ſyſtem of redreſs was claimed even by ſome who formerly had not petitioned at all; and though the perſons petitioning did not conſtitute a majority of the nation, yet when the numerous impediments to the exerciſe of that right were remembered, when it was conſidered how great was the influence of the aſſociated Bodies, the Ariſtocracy, and the Crown, in preventing ſuch a declaration of public opinion, and how certain it was that where influence could be uſed the people were not left at full liberty to declare their real ſentiments upon the ſubject, it may be ſafely conjectured that thoſe who petitioned bore a ſmall proportion to others who were prevented, by the circumſtances of their ſituation, from manifeſting the zeal which they felt in the cauſe of Reform.

This injudicious reſtraint naturally encreaſed the force and popularity of thoſe Opinions which it was intended to ſuppreſs; penal prohibitions rouſed the ſpirit of curioſity, although they made enquiry hazardous; and the whole of the Inquiſitorial Syſtem, ſo far from making one convert, foured the aſpect of ſociety, and united the adverſaries of arbitrary power more firmly in the general cauſe. Theſe forcible obſtructions, thrown in the way of men who would otherwiſe have declared their wiſhes for ſome ſub-

ſubſtantial yet temperate improvement in the repreſentation, may be conſidered therefore as one principal reaſon of the encreaſing popularity of this party's opinions.

The Advocates for univerſal ſuffrage and annual Parliaments may be divided into three claſſes: Perſons who wiſh for the immediate introduction of a Republic: *Theoretical* Republicans, who nevertheleſs think that a total change of the Conſtitution would be highly diſadvantageous in the *preſent* circumſtances of the country; and perſons who, without any partiality whatever for a republican form of government, ſupport this ſpecies of Reform as the moſt ſafe, efficacious, and conſtitutional. Theſe different deſcriptions the Court writers find it their intereſt to confound; they allow of no diſtinction between them, and denounce them all confidently of antimonarchical principles, as Levellers and Jacobines, the ſworn Allies of the "Cannibals" of France: Indeed their proſcription is more general, for they include within it not only thoſe who profeſs to ſupport the moſt temperate as well as extenſive plans of Reformation, but all who do not join in their own favorite meaſures. Of theſe claſſes there is no good reaſon to believe that the firſt is at preſent very numerous; if it is really numerous, the fact muſt be lamented, becauſe the vexations and diſcontents naturally ariſing from a protracted war will conſiderably reinforce its numbers, unleſs public grievances are fully and ſpeedily redreſſed. Men there undoubtedly muſt be in this, as in all other countries, of ſanguine and im-

petuous tempers, unfixed in their principles, deſperate in their fortunes, lovers of change rather than of order, who for the ſake of confuſion alone might wiſh for the ſudden and total ſubverſion of our preſent Government: To ſuch men the depravity of public Morals, the encreaſing corruption of the State, the Revolution in France, and the diſtreſſes of War, will be matter of animating encouragement: Others again there may be, poſſeſſing as little prudence, but more conſcience, who, wrapt in the contemplation of a favourite object, totally overlook the means;—enthuſiaſtic zealots, who are inflamed perhaps by ſurveying the two greateſt Revolutions in the hiſtory of man, and convinced that the benefits which poſterity would derive from the ſubſtitution of a Republic in the room of our preſent exiſting Conſtitution, would infinitely outweigh the calamities which might enſue from the ſtruggle of parties at the moment of its erection. Such men there certainly may be; but that ſuch men ſhould ever have influence in this country (unleſs a Reform is delayed till times of confuſion and diſtreſs, as happened in France) is utterly improbable. If the hour of Reformation ſhould become a point not of choice but of neceſſity, not of compromiſe but of force; if it ſhould be poſtponed to a period of great public jealouſy and irritation, moderate remedies and moderate men would then be of no avail, and this claſs of deſperate Revolutioniſts would unqueſtionably be left to the full accompliſhment of their views. When they had overawed all oppoſi-

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tion by the ſeverity of their puniſhments, and had debauched a people (on whom the doctrine of EXTERMINATING their enemies had already been inculcated) by munificent largeſſes, the rich fruits of plunder and confiſcation, a Pruſſian or an Auſtrian alliance might not be able to quell them into obedience; a threatened deſcent of Coſſacks or of Heſſians would perhaps only irritate a people to acts of vengeance, who are too jealous of their own independence to be ſubdued by a foreign confederacy. Can the bare poſſibility of ſuch ſcenes be contemplated without horror, or without an anxious regard to the means of preventing them? And is not the preſent moment in every reſpect the fitteſt for commencing that ſcheme of political amendment, which bids fair to conſolidate the attachment of the people to their ancient Conſtitution, and to render it impoſſible for ſuch a faction at any time, or in any degree, to diſturb the tranquility of their country?

The ſecond claſs, compoſed of *Theoretical* Republicans, is probably much more numerous, becauſe a Republic has hitherto ſucceeded ſo well in America, and becauſe there is no juſt proof whatever that a Republic may not in time ſucceed equally well in France; becauſe, moreover, men are naturally fond of civil Equality, and can only be reconciled to artificial diſtinctions by prejudices of habit, or a real experimental conviction of their good effects.—But to uſe the language of the acute Author of '*Comments on the purpoſed War*,' "Theſe "are men not in the leaſt to be feared, for "they

" they confeſs that every nation is bound to be " governed by its majority; and that to attempt " a change by force againſt the majority in Eng- " land, is as fooliſh as it is unjuſt: That even " ſhould there be ſucceſs attending an attempt " againſt the Monarchy here, there would pro- " bably be the utmoſt diſagreemen about the " form of Republic which was to ſucceed it; " that all the poſſible benefit to ariſe from a " Revolution, in favour of a Republic, conſiſt- " ed only in the difference between a Govern- " ment *experienced* to be good, and another " only *ſuſpected* to be better; and that, there- " fore, it is their duty, under ſuch circumſtan- " ces, to remain contented with the happy Go- " vernment already ſo fortunately in our poſſeſ- " ſion. This is the language of men not in " the leaſt diſpoſed to miſchief, and to ſuch " language it will be always wiſe to allow vent, " becauſe men will ever be reſtleſs the moment " they feel that their honeſt intentions are con- " trolled,"—If, therefore, according to the opi- nion of this judicious obſerver, no danger need be apprehended from the body of *Theoretical* Republicans, much leſs reaſon of alarm is there from thoſe of the third claſs, who are advocates for univerſal ſuffrage merely becauſe they think it a right of which no man ought to be de- prived, and the only remedy which can in their minds effectually remove the growing corrup- tions of the State. And if theſe two deſcrip- tions of men are honeſt and upright in their in- tentions, (for the holding of ſuch opinions alone can be no proof of bad intentions) it is the

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height of folly, as well as of malice, to provoke them to extreme courſes by branding them with every foul term of reproach. If, on the contrary, they are factious and turbulent, ſtill their reputed numbers and encreaſing popularity render it much more politic to divide and diſarm them by giving a reaſonable ſatisfaction to their claims, than to drive them to deſperation by calumny and abuſe. Whether or not it is expedient in the *actual* circumſtances of this country to allow every man his natural right to a vote, is a queſtion upon which the beſt men may differ in opinion; and nothing can, in our preſent ſituation, be more inhuman or more dangerous, than to make a man's opinion upon that, or any other ſpeculative ſubject, the teſt of his moral character. No one abandons even a paradoxical notion the ſooner, becauſe, in conſequence of it, he is traduced by an adverſary as a monſter of depravity. On the contrary, he ſupports it the more obſtinately, becauſe his pride is wounded, and naturally conſiders the irritation and malignity of his antagoniſt a proof that his opinions are not deſtitute of effect. The more bitterly a man is calumniated for his ſpeculative doctrines by his ſuperiors, the more eagerly alſo will he endeavour to inculcate them upon his equals: If diſgrace is attached to them, he will be deſirous that others ſhould ſhare it with him, and will anxiouſly labour to produce that revolution in public ſentiment which will carry his ideas into practice, and at the ſame time vindicate his private character from unmerited reproach:

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Add to this, that an injured perſon always ſucceeds at laſt in an appeal to the public; and if he can ſhew that, on account of his ſpeculative notions, he has been made the object of miſrepreſentation and malevolence, the people at large will lend a more favourable ear to his writings than they otherwiſe would have done, had thoſe writings been anſwered by temperate argument rather than by judicial ſeverity or perſonal invective. Admitting, therefore, in their full force, the objections which have been often urged againſt Perſonal Repreſentation, from the unequal diſtribution of property, from the exiſtence of a depraved and luxurious metropolis, from the extent of our empire, and from the ignorance in which (by a miſerable policy of Government) the loweſt ranks are unhappily involved, and laſtly, from the obſtinacy with which this ſpecies of Reform would be oppoſed by a very powerful ſhare of the community; admitting theſe and other objections as arguments againſt the preſent expediency of the meaſure, yet ſtill it muſt appear that the meaſure itſelf has been combated in a manner the moſt decidedly impolitic. The Tory party could not have choſen means leſs likely to blunt the edge of the popular arguments. Throughout the whole conteſt they have manifeſted a foreneſs of temper, and a too excluſive partiality for their own perſonal intereſts; and they have rouſed the ſpirit of their adverſaries by ſlander, and have encouraged them to proceed by weakly betraying, in every inſtance, their perſonal *apprehenſions*.—"The people," (as it is happily expreſſed by

by Mr Wyvill in his Defence of the Reformers) "and their juſt conſtitutional claims, "have been the conſtant objects of their un- "qualified ſcorn and deriſion, their unmitigated "abhorrence and execration; and ſtill in each "wild and moody change of temper, their "alternate exceſſes of rage and ridicule, of "horror and contempt, *have been but the varied* "*expreſſions of their* FEAR."—When, therefore, we conſider the expanſive nature of political opinion in free States, the force it acquires from every attempt to reſtrain it, the curioſity always excited by doctrines reprobated becauſe they are new, and the faſcinating ſimplicity of theories founded on abſtract rights; when we call to mind the high authorities by which theſe doctrines were once ſupported, the induſtry with which they are propagated, the great ability of many writers on that ſide, and the zeal with which ſome have almoſt courted the ſevereſt puniſhments; when, moreover, we reflect upon the exiſtence of great public grievances long and generally acknowledged, upon the certain expences and the poſſible effects of the preſent calamitous war, we muſt think that thoſe who profeſſed a ſincere alarm at the rapid progreſs of theſe notions, and who now ſee the inefficacy of the late meaſures taken for the ſuppreſſion of them, are bound to try other means for the accompliſhment of what they deem to be ſo deſirable an object. After an eager purſuit of harſh and rigorous proceedings for the ſpace of fifteen months, not only without effect, but with notorious diſadvantage, they are bound by every

tie of honour, and by every conſideration of expediency, to adopt a contrary line of conduct; to make the juſt experiment of lenient and conciliatory meaſures; and to revive, if poſſible, by the well-timed efforts of prudent reformation conceded with an affectionate frankneſs, the abated though not extinguiſhed regards of one large portion of the people for our preſent frame of Government. But if it be not poſſible, by temperate conceſſions, to regain the alienated affections of theſe our fellow-countrymen, let us ſtill recollect who theſe men are; they are Engliſhmen like ourſelves, and it is neither fit for them to endure, nor for us to inflict, what exceeds the meaſures of juſtice, or may violate the intereſts of freedom; ſhould this party, inflexibly firm in their original purpoſe, diſdain to concur in moderate reſolutions, yet the effect of ſuch reſolutions, if carried, would not be loſt; the chief ends to which all reformers of every deſcription direct their attention being procured by them, in all human probability, the advocates of Perſonal Repreſentation, deprived of their beſt arguments, would find their numbers decreaſe.

It is in times of public calamity that a people are driven to inveſtigate the Theory of natural rights; to theſe ſubjects the curioſity of a nation is awakened by oppreſſion and reſtraint, by the corruption or undue adminiſtration of their Government. War and Taxes are and ever will be the great cauſes of diſcontent, and conſequently of political ſpeculation. When a free people *feel* their ſituation truly

truly happy, their tranquility not haſtily violated, their revenues not unprofitably ſquandered, their blood not wantonly poured forth, their loyalty repaid not by the empty panegyric of a periodical ſpeech, but by a ſenſible diminution of public burdens, and a freſh ſecurity for the privileges they enjoy, it would be plainly monſtrous to ſuppoſe that they ſhould apply themſelves generally to inveſtigate queſtions of abſtract right with a view to ſubvert their exiſting Conſtitution. An equal Government, attached to principles of liberty, œconomy, and peace; laws wiſely framed and impartially executed; a faithful and uncorrupt expenditure of public money; a ſtrict attention to public morals; and, laſtly, a diligent regard to the comforts and education of the lower ranks, ever will content the great maſs of mankind, and render them totally indifferent to political diſquiſition. On ſuch a people the arguments of Mr Paine will make no impreſſion. Of a country under ſuch circumſtances, the happineſs of its inhabitants forms the ſureſt defence; and without garriſons, barracks, or a ſtanding army to defend it, ſedition will not know where to enter or to erect its ſtandard. No Conſtitutional Clubs, no Correſponding Societies, no Aſſociations for Reform, would there be found; nor would there be wanted a combination of ſpies, placemen, and inquiſitors, to detect and puniſh the adverſaries of corruption, under pretext of preſerving the public peace. Hiſtory approves and warrants this reaſoning. Where is the inſtance to be found in all its voluminous

records, of a people diſcontented under a full enjoyment of their rights? Or, in what age did any country become a prey to faction, except from ſome radical defect in its Government, or from the wilfulneſs, the tyranny, the treachery, or the prodigality of thoſe who adminiſtered its powers. Men are led in ſearch of remedies by the preſſure of grievance; diſorders in the politic body produced the diſcovery of political rights, as diſeaſes in the natural body gave riſe to the theory and application of medicine: In every department of life, evil felt, or ſtrongly apprehended, is the ſummons to exertion; and man ſeems ſo conſtituted, as to be rouſed to the purſuit of ſpeculative perfection chiefly by the ſenſation of practical inconvenience. It is to be lamented that reflections like theſe, founded in reaſon, and confirmed by experience, ſhould have had no ſalutary influence upon the conduct of the High Monarchical Party. Fundamental maxims of juſtice and policy demand to be univerſally applied; and it is always in the end injurious to the community, when they are obſtructed by cabal and combination, by futile objections to the time preſent, or by an excluſive regard (produced by a groundleſs fear) in certain orders of men, for their private intereſts and perſonal dignity.—Fear is an abject, ſelfiſh, and cruel paſſion; it precludes all manly and generous counſels; it degrades the mind and pollutes the heart; under its influence it is impoſſible to act either with wiſdom or juſtice.

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HAVING ſtated thus much concerning the two Parties which at preſent ſupport the oppoſite extremes of political opinion, we may fairly conclude, that if the nation was divided into theſe deſcriptions alone, the moſt alarming conſequences would neceſſarily follow. One ſtriving to retain, the other to acquire the maſtery, no compromiſe could well take place between them. The ruling party would naturally try to beat down its adverſary by the force of power; the aſpiring party would endeavour to ſupplant its oppreſſor by the diffuſion of opinion; and in the end, either a ſpecies of abſolute Monarchy would be eſtabliſhed by the Tories, through an exceſſive dread and hatred of Republican doctrines, or elſe the popular leaders, in the moment of victory, would exceed thoſe limits to which by a prudent and timely conceſſion they might have been confined. On the one hand there might be erected a gloomy, hopeleſs, degrading Deſpotiſm, gratifying the higher orders in lieu of their old-conſtitutional privileges with a power of oppreſſing the lower; preſerving internal tranquility by the force of mercenary arms, and ſuperinducing ignorance and bigotry, by ſhutting up the ſources of knowledge, and annihilating the freedom of the preſs. Grinding as the oppreſſions of abſolute power muſt always be to the bulk of a nation, yet under a Sovereign of a prudent and pacific diſpoſition, rank and property might be chearfully enjoyed by their reſpective poſſeſſors, who feared from the extenſion of liberty a ſyſtem of maſſacre and confiſcation; and even in the

worſt of circumſtances the ſervility of the Courtier might form ſome ſecurity againſt the caprices of an abſolute Prince. Amidſt the moſt ignominious ſlavery and deplorable ignorance, the higher orders of Spain conſole themſelves with the pleaſures purchaſed by their wealth, and the obeiſance commanded by their rank; they leaſt of all men regret the abolition of the Cortes; the liberty, which while it rendered them independent of the Crown made them in ſome meaſure depend upon the people, would not perhaps be accepted by them; nor would ſuch men readily exchange their petty deſpotiſm and cumbrous magnificence for the conſtitutional privileges of an Engliſh Peer. Men, whoſe chief object is rank and fortune, will always in turbulent times become the willing ſlaves of a Power which gilds the chain of vaſſalage, and allows them to enjoy in ſafety the ſplendor and advantages of birth.—Hence, when high notions of liberty and natural rights become popular, and Republican models are held out for imitation, the titled and the rich (with the exception of a few fearleſs independent minds) will be found ready to create an extraordinary power ſomewhere for the ſuppreſſion of the adverſe faction. What they loſe in eſſential rights, is amply made up by the ſecurity afforded them againſt the levelling party; while the grandeur and diſſipation of an abſolute Court are infinitely preferable in their eyes to a State of manners, ſevere in proportion as a Government is free. But under this diſpenſation of things, the lot of the people

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at large would neceſſarily be miſerable; and as the tyranny of their Government would juſtify a forcible revolution, ſo in the progreſs of time the people would ſeek to throw off the ſlaviſh yoke; and thus a deſpotiſm introduced under pretext of ſaving bloodſhed, would infallibly in the end produce more aggravated confuſion.

On the other hand, if, in the ſtruggle of parties, the Ariſtocracy ſhould ſuffer a defeat, minds overheated with the bitter ſpirit of hatred and retaliation would not be diſpoſed to that moderation which is eſſential to the adjuſtment of political queſtions. Beſides the evils of civil commotion, a foreign war might be the conſequence; England might then ſuffer from another Convention at Pilnitz; an Engliſh Calonne might intrigue at Peterſburgh or Vienna; and the final ſettlement of her Conſtitution be retarded by the officious and concerted interference of foreign Powers, who, denying the right of nations to ſettle their reſpective Governments, and aſſerting the right of royal Juntos to interfere at pleaſure, ſtudiouſly embroil the affairs of neighbouring States, in order to take advantage of their miſeries, their follies, or their crimes. After a few years of anarchy and war, ſome ſpecies of Republican Government might be eſtabliſhed, perhaps not more generally approved, nor more advantageous to the community, than our preſent limited Monarchy is capable of becoming by means of a ſuitable Reform. Thus a revolution would be produced by force, and in the effects of that revolution would be ſeen whether

ther we really poſſeſs all the humanity, juſtice, and religion to which we daily make ſuch Phariſaical pretenſions; and whether the populace of Great-Britain, already accuſtomed to a ſpirit of independence, and poſſeſſed of ſome ſhare of knowledge, would upon the whole conduct themſelves with more generoſity than has been exhibited by the abuſed and degraded populace of France.

From the review of this gloomy Alternative, we muſt deem it fortunate for the country at large, that while ſo many men purſue opinions tending to the exceſs of Liberty and Power, the more numerous diviſion of the community is as yet content to tread the middle courſe. It is therefore to the body of *Temperate Reformers* alone that this country can look for ſalvation. A band of Patriots ſtanding upon the firm grounds of the Britiſh Conſtitution, attached neither to the military deſpots of the continent, nor to the democratical rulers of France, hating tyranny of every kind, anxious to maintain the legal prerogatives of the Crown, the juſt privileges of the Peerage, and the undoubted rights of the People, and breathing an ardent wiſh for the progreſs of freedom and for the ſyſtematic eſtabliſhment of Peace, ſeem to be eminently entitled in the preſent momentous criſis to public confidence and ſupport. Upon the degree of ſupport given them by their fellow-countrymen, the cauſe of the Conſtitution eſſentially depends; it is therefore important that their views and opinions ſhould be clearly underſtood. Abuſed they have been

been by writers of the oppoſite parties, each being willing to leſſen their credit by imputing to them the principles of the other. By certain authors on one ſide, they have been treated as tame, inefficient, and compromiſing politicians, who make Reform the ſtalking-horſe to private ambition; and the conduct of the Duke of Richmond, Mr Pitt, and many others, is quoted as a proof of this ſuſpicion, as if the apoſtacy of thoſe men could taint their ſucceſſors in the cauſe of Reform. On the other ſide, they have been moſt maliciouſly traduced, as connected with the incendiaries and aſſaſſins in France. This ungenerous treatment is a ſtrong evidence of the utility of their conduct, and ſhould be a ſtrong motive for a public declaration in their favour. It forms a preſumption that their views are conſtitutional, and from thence it ought to be inferred that their intentions are upright. Confiding in the rectitude of their motives, and in the ſalutary tendency of their plans, they are firmly perſuaded that an honeſt and diſabuſed people will at no very diſtant period of time form a juſt eſtimation of their political conduct. Of the principles upon which they ever mean to act, they are proud to make an explicit profeſſion; and if in pledging themſelves publicly, without reſervation or ambiguity, upon the points in queſtion, they have multiplied the obſtacles in the way of deſertion, they think it not unreaſonable that the people ſhould conſider the difficulty of apoſtacy as ſome proof of their ſincerity, and a preſumption that they will perſevere

with conſiſtency in the cauſe. Inſtructed by the concurrent teſtimony of hiſtorians, that timely reformation is the ſtrongeſt barrier againſt revolutionary movements, they are animated in the purſuit of a Reform upon the acknowledged principles of our ancient Conſtitution; and they preſs the preſent moment as the ſafeſt for an enquiry into the inadequacy of the Repreſentation, and the cauſes of the preſent diſcontents, becauſe there prevails a very general abhorrence of violent innovation, and becauſe grievances longer continued, perhaps immoderately encreaſed, may gradually diſpoſe the minds of good ſubjects for the reception of novel Theories. The great object of the Temperate Reformers is to give the people a juſt confidence in, and a juſt controul over their own Branch of the Legiſlature; and by thus encreaſing and perpetuating their reverence for Parliaments, to place the Conſtitution beyond the reach of aſſault. This they conceive might at preſent be peaceably effected by a ſcheme of Reformation leſs theoretically perfect than that of Univerſal Suffrage and Annual Parliaments; and if while they propoſe to themſelves the ſame *ends* with other conſtitutional Reformers, they are averſe from going the ſame lengths in the application of *means*, it is becauſe (deſirous above all things of public harmony) they wiſh to apply thoſe means only which are likely to be adopted with moſt general concurrence; which deviate little from the practice, and which are ſtrictly conſonant with the ſpirit of the Conſtitution. To annihilate all undue influence with the cauſes of riot,

corrup-

corruption, and expence at elections; to commit the choice of candidates to thoſe by whom the truſt is leaſt likely to be abuſed; to collect, according to the expreſſion of Mr Fox, the greateſt number of *independent* wills; to obtain ſuch a conſtruction of the popular Branch of the Legiſlature, that, though not choſen by all, it ſhould have no other intereſt than to prove itſelf the Repreſentative of all; and laſtly, to ſhorten the duration of Parliaments, is the final wiſh of men who, uninfluenced by partial intereſts or theoretical conſiderations, regard the principle of General Expediency as the beſt rule of political conduct.

From a temperate, conſtitutional, and yet radical improvement of this ſort, procuring to the people the advantages of a fair, free, and frequent Repreſentation in Parliament, every other ſubordinate Reform would peaceably ariſe. In a regular and gradual method we might expect to ſee Religion brightened by the eſtabliſhment of toleration, Morality invigorated by the excluſion of corruption, and in proportion as the comforts and civilization of the lower orders were encreaſed, an additional tide of proſperity would flow in upon the kingdom; freſh bulwarks would be gained for property, and freſh ſecurities for perſonal freedom. While, therefore, thoſe men who are known as the Temperate Reformers of England earneſtly deſire to reſtore public harmony, and to terminate amicably the differences ſubſiſting between the High Tory and Popular parties, they appeal with confidence to the utility, the neceſſity of

their conduct, for a juſt and candid interpretation of the motives from which they act: They call with ſolicitude upon moderate and independent men of every deſcription to give effect to their labours by a conſtitutional ſupport; they entreat their fellow-citizens to conſider the acknowledged danger of the country, and to cooperate with them cordially and effectually upon the ſalutary principles of Union and Peace. To ſatisfy the juſt grievances of thoſe who are reſpectable from their numbers, to repreſs the unjuſt uſurpations of others who are formidable from their power, to mitigate their mutual diſguſts, to revive their affection for each other and for their common Conſtitution, is ſurely at all times the moſt conſolatory work upon which true patriotiſm can be employed. It may be expected that upright and diſintereſted men will come forward to enforce the advantages of mutual compromiſe, and to effect this deſirable work of mediation. If the pacific and conſtitutional plans of the Temperate Reformers are ſpeedily ſeconded by a ſtrong declaration of public opinion, might we not entertain a reaſonable hope that the majority of the Tory party would at length be content to ſurrender their invidious privileges, to renounce their unconſtitutional doctrines, and to acquieſce in ſchemes approved by the nation at large, and eſſential for the general good? It is equally to be hoped, that a majority of the oppoſite ſide would, for the ſake of tranquility, make ſome conceſſions on their part, and relax ſomewhat of the rigour of abſtract ſpeculation. Even

thoſe of them who have been driven into extreme notions by a continued refuſal of moderate redreſs, are not perhaps ſo bent upon realiſing their favourite theories as to oppoſe more temperate ſchemes, if adopted ſoon, and found to produce moſt of the good effects which they expect from their own enlarged ſyſtems. But upon ſuppoſition of the reverſe, it may be contended, that a ſubſtantial Reform of Parliament, effected by a concurrent majority of the nation, would ſo unite the great body of the people, would remove ſo many juſt cauſes of complaint, and ſo encreaſe the reverence of men for a Conſtitution which they found really capable of correcting its defects in a manner thus exemplary, that however there might ſtill be room, perhaps a wiſh, left for other gradual and future improvements, yet to produce a ſudden change in it under ſuch circumſtances would neither be hoped nor attempted by the moſt ſanguine zealot of innovation. That a body of Patriots, powerful and reſpectable enough to effect theſe deſirable improvements, would be unable to give ſtability to them when effected, (although this is feared by timid, and objected by intereſted men) ſeems contrary to all probability, as far as Reaſon and Analogy can decide. The neceſſary tendency of redreſs is to ſatisfy complaints. If we dread the conſequences of diſcontents, it behoves us to inveſtigate the evil, and apply a ſuitable remedy. And if this obvious and prudent conduct is not free from hazard, it is in vain to enquire from what other meaſures, in the preſent ſtate of knowledge,

knowledge, of opinions, of public temper, of affairs domeſtic and European, we can derive any hopes of ſecurity to our endangered Conſtitution.

Without attempting to delineate an overcharged picture of national misfortunes, we may confidently appeal to the general conviction of men reſpecting our actual ſituation; diverſities of opinion obtain upon this ſubject, and on either ſide ſanguine writers may have embraced extremes remote from the point of truth; but amongſt thoſe who, forgetting party heats, advert to the preſent ſtate and future conſequences of the war, we may obſerve that the general ſentiment which prevails is not a ſentiment of confidence, but of depreſſion,—a depreſſion ariſing from a total uncertainty reſpecting the dependence to be placed upon our allies, the faithleſs and rapacious plunderers of Poland; reſpecting their private views in the continuance of the war, the probable length of hoſtilities, the political effects of them, whether ſucceſsful or unfortunate; the conſequences of our conduct to the great neutral powers, and the ſituation we may hereafter find ourſelves placed in towards foreign States; ſome (as for inſtance, Ruſſia) greatly aggrandized themſelves; others (Spain, &c.) extremely jealous of Britiſh aggrandizement. Powerful as our reſources are, it is impoſſible for any ſincere lover of his country to reflect upon the above circumſtances, in connection with the preſent ſtate of popular opinion, and not to feel conſiderable anxiety. We are involved in a labyrinth by the

the artifices and intrigues of the German Powers: France, it is true, may be ruined in the end by the confederacy; but what conſolation ſhall we derive from her fall, if ſhe is to be entombed, like another Sampſon, amidſt the ruin of her enemies?—Let us then conſider our real ſituation without prejudice, avoid extremes, and endeavour ſpeedily to ſecure to our native country the bleſſings of Moderation, Harmony, Peace, and Reform.

APPEN-

APPENDIX.

Page 8, *line* 22] RESPECTING this plot, the following are the assertions of Mr Reeves and the Committee at the Crown and Anchor:—"*It was* KNOWN *that Emissaries* "*were paid by France to stir up sedition, and* "*Engineers sent to assist in military operations;* "*and that a revolt was planned in the beginning* "*of December, when the Tower was to have* "*been seized; the Agents in these designs, whe-* "*ther French or English, were* KNOWN." If these facts were really *known*, they were capable of proof, and the great importance of them surely required that they should have been substantiated by proof: All the measures of Ministry relative to France since that period have been founded upon a supposition of the existence of these contested facts; what then would Ministers have lost by producing evidence of the designs in question?—The disloyal faction was either weak or powerful; if weak, the calling out of the militia, and other violent measures, were preposterous and absurd; if powerful, it was no discouragement to their designs to pronounce them *notoriously* guilty, and yet to suffer them to escape unpunished. The most probable supposition is, that Ministry found it convenient at that moment to confound the nation into a belief of these circumstances as perfectly well KNOWN, which, nevertheless, they were

were utterly unable to prove. On certain occaſions ſtrong aſſeverations are more uſeful than weak proofs. Thoſe who can rely on confidence will never ſubmit to enquiry. Mr Sheridan's judicious motion for "evidence of ſedition," &c. &c. placed this beyond diſpute.

P. 19, *l.* 3] Copious proofs might here be adduced from miniſterial pamphlets, &c. The following extracts are made from Faſt Sermons, preached on the 19th April, 1793:

The Reverend J. Gardiner, ſpeaking of the French, &c. exclaims, "*Shall we not la-*
"*bour to bring ſuch perſons to a ſenſe of their*
"*duty, or* EXTERMINATE *them and their opi-*
"*nions?*"

The Reverend Mr Bromley expreſſes an aſſurance "*that the reckoning which God will*
"*make will not long be delayed againſt a nation*
"*which is certainly behind no other, whoſe mea-*
"*ſure of iniquities has in any records of time*
"*called forth his vengeance to* ERASE *it from*
"*the earth.*"

Biſhop Horſley thus confidently denounces the vengeance of God againſt the whole nation:
"*Infatuated and remorſeleſs people! The meaſure*
"*of your iniquities ſeems at length to be full! the*
"*hour of retribution is coming faſt upon you!*
"*Drunk with the blood of your fellow-citizens,*
"*you have dared to ſpread your ravages abroad;*
"*rouſing the ſurrounding nations, in juſtice to*
"*themſelves and the common cauſe of humanity, to*
"*confederate againſt you, in order to execute the*
"WRATH *of* GOD *on your* DEVOTED *heads.*"

The Reverend Septimus Hodſon repreſents the

the French as "*wretches, whoſe daring infidelity, "&c. &c. have releaſed us from the obligation of* "PITY."

The reader's piety ſhall not be outraged by any further extracts.

> Who ſhould be *pitiful*, if *you* be not?
> Or, who ſhould ſtudy to prefer a *peace*,
> If HOLY CHURCHMEN thus delight in *broils*?
>
> SHAKESPEARE.

P. 23] "*Thoſe who cannot make a ſhift with-* "*out an* independent *Parliament, muſt have* "*none.*" "*An* independent *Houſe of Commons* "*is* no *part of the Engliſh Conſtitution.*" "*Par-* "*liaments having* ever been influenced, *by* that "means *our Conſtitution has ſo long ſubſiſted.*"— See the papers recommended by the Crown and Anchor Aſſociation.

ERRATA.

p. 15, l. 4, for *where* read *whoſe.*
p. 32, l. 31, for *publiſhed* read *enacted.*
p. 33, l. 10, for *thier* read *their.*

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